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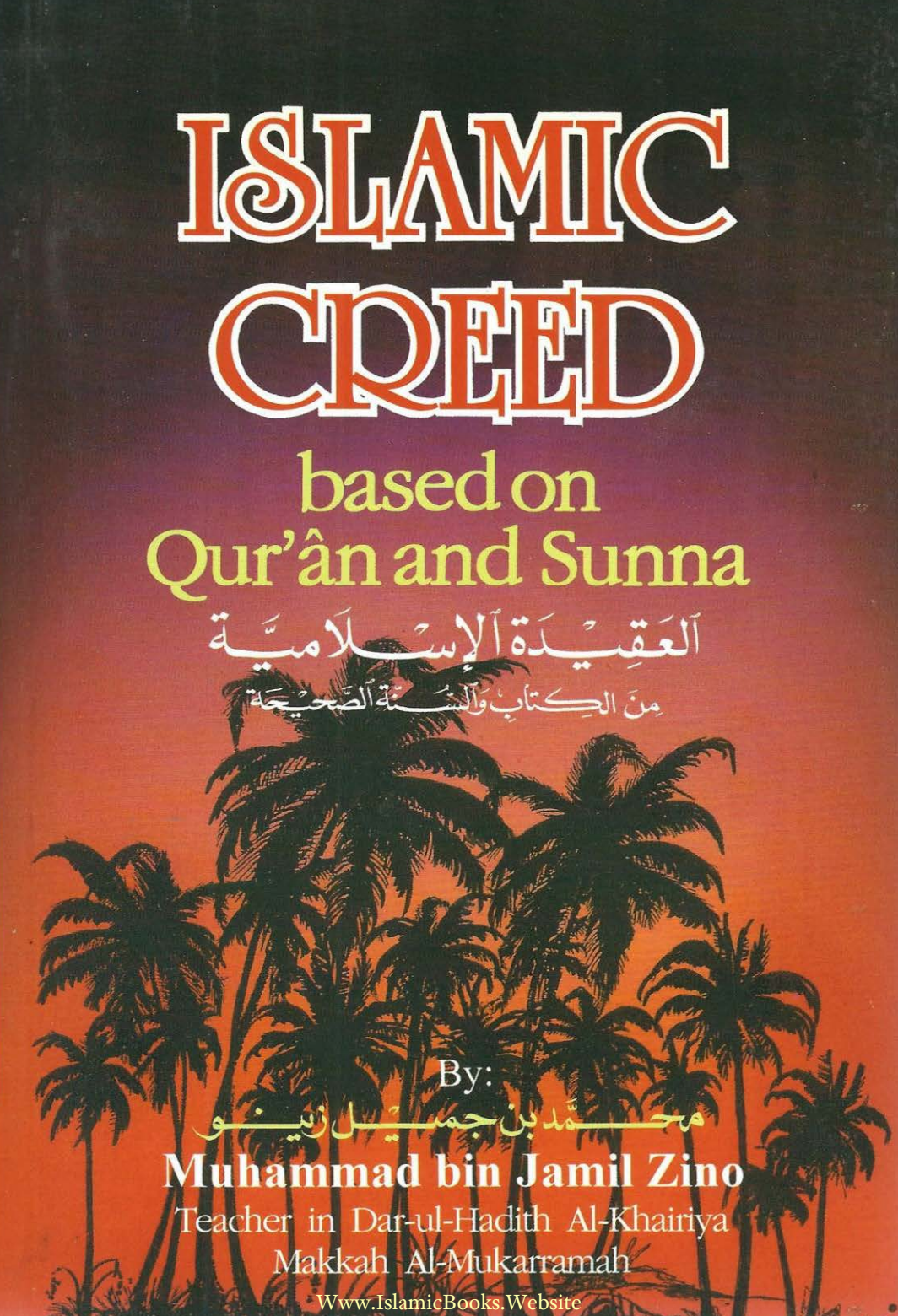
based on Qur'ân and Sunna

اَلعَقِيدَة الإِسلَامِيَّة

مِنَ الكِتَابِ وَالسُّنَّة الصَّحِيحَة



By:

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Teacher in Dar-ul-Hadith Al-Khairiya
Makkah Al-Mukarramah

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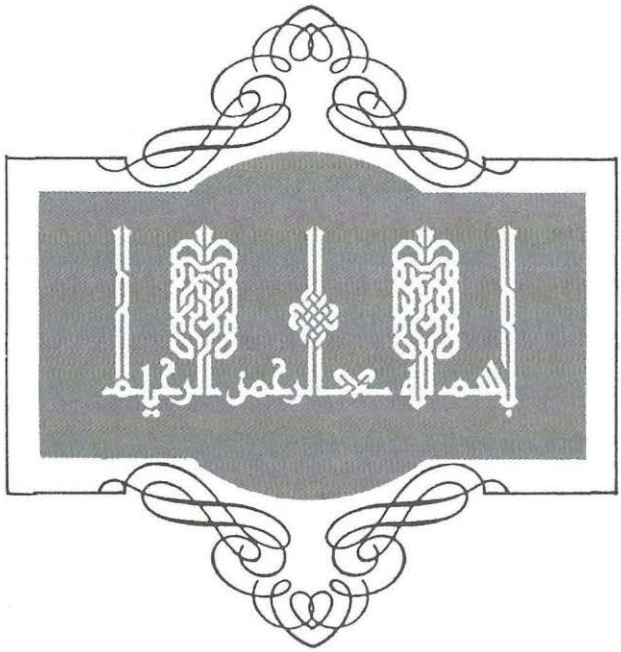

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Publishers Note

Dear Readers,

Islâm is the religion of truth revealed for the benefit of mankind for all times, all nations and all places. Islâm regulates the course of life to bring peace in this world and eternal success in the Hereafter.

In this book, all the important and fundamental aspects of Islâm are described in an easy form of questions and answers so that the basic concept may be inscribed in the minds of the readers.

Darussalam feels great pleasure and honor in publishing this book according to its high traditions and standards. I am especially thankful to Mr. Shakil Ahmad As-Salafi, Hafiz Abdul Matin Rashid, Mr. Azmat Ullah, Mr. Ameen Arman, Mr. Aqeel Walker and Dar Al-Khair of Jeddah for the special tasks of translation, title making, pasting, composing, proofreading and checking it with the original Arabic Book written by Mr. Muhammad bin Jamîl Zîno.

Abdul Malik Mujahid

General Manager

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بسم الله الرحمن الرحيم

In the Name of Allâh,
The Most Beneficent, the Most Merciful

All praise is due to Allâh, we praise Him and seek His help, and beg His forgiveness. We seek refuge in Allâh from the evil of our souls and from the wickedness of our deeds. Whoever is guided by Allâh cannot be led astray, and whoever He leads astray will find no one to guide him.

I bear witness that none has the right to be worshipped but Allâh, Who has no partner, and I bear witness that Muhammad is His servant and Messenger.

These are some important questions about Islâmic Doctrine which I have answered, mentioning the proof-texts from the Qur'ân and correct and authenticated *Ahâdîth* (true traditions and sayings of the Prophet ﷺ) so that the reader may be satisfied with the correctness of the answers. This is necessary because the Doctrine of Allâh's *Tawhîd* (Monotheism, Oneness) is the foundation of man's happiness in this world and in the Hereafter.

I ask Allâh to benefit the Muslims with this work and to make it purely for His sake.

Muhammad bin Jamîl Zîno

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I. THE PILLARS OF ISLÂM

Q.1 The Angel Gabriel (Jibreel) said: "Oh Muhammad, tell me about Islâm."

A. The Prophet ﷺ answered: Islâm is:

1. To bear witness that none has the right to be worshipped but Allâh and that Muhammad is the Messenger of Allâh (and that he was sent by Allâh to teach us His religion).
2. And to establish *As-Salâh* (prayer) — (that is to perform it correctly with sincerity and humility).
3. And to pay *Az-Zakâh*.[1]
4. And to observe *Sawm* (fasting) during the month of Ramadhân — (by avoiding food, drink and sexual intercourse from dawn to dusk).
5. And to perform *Hajj* (to make pilgrimage to the House of Allâh — the Sacred Mosque at Makkah where the *Ka'bah* is located) if he is able to do so (i.e. make the journey).

(*Muslim*)

---

[1] A certain fixed portion of the wealth and each and every kind of property liable to *Az-Zakâh* owned by a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of *Az-Zakâh* is obligatory, as it is one of the five pillars of Islâm.

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II. THE PILLARS OF FAITH

Q.1 The angel Gabriel (Jibreel) then said: "Tell me about *Imân* (Faith)."

A. The Prophet ﷺ answered: "Faith is to believe in:

1. Allâh
   [That He is the Creator and that only He has the right to be worshipped, and that He has Names and Attributes (referred to in the Qur'ân and *Sunnah*) and that:

   ﴿ لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴾

   'There is nothing like unto Him and He is the All-Hearer, All-Seer.' (42:11)]

2. His Angels
   (Creatures made of light, invisible to us, and created by Allâh. They perform certain duties assigned to them.)

3. His Books
   (The Torah, the Gospel, the Psalms, and the Qur'ân which confirms and fulfills them.)

4. His Messengers
   [The Prophets sent to mankind. The first of the Messengers was Noah and the last was Muhammad (peace be upon them all).]

5. The Final Day
   (The Day of Resurrection when mankind will be judged.)

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6. And to believe in Allâh's Decree (Qadar), both the good and the evil thereof.
(To be content with the fate which Allâh has decreed for us, while taking the precautions and seeking the legal causes that lead to the desired purpose.)"

(*Muslim*)

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III. HUMAN BEINGS' DUTY TO ALLÂH

Q.1 Why has Allâh created us?

A. Allâh has created us to worship Him alone and to worship none other besides Him. The proof is Allâh's saying:

﴿ وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ﴾

"And I (Allâh) created not the jinns and humans except that they should worship Me (Alone)." (51:56)

The Prophet ﷺ said:

«حقُّ اللهِ عَلَى الْعِبَادِ أَن يَعْبُدُوه، وَلاَ يُشْرِكُوا بِهِ شَيْئاً» [مُتَّفَقٌ عَلَيْهِ]

"Mankind's duty to Allâh is to worship Him alone and not associate anything as a partner with Him." (*Al-Bukhârî* and *Muslim*)

Q.2 What is worship?

A. Worship is a comprehensive term which includes all sayings and actions which are loved by Allâh and pleasing to Him; such as invocation, *As-Salâh* (prayer), humbling oneself before Him, etc. As Allâh, the All-Mighty says:

﴿ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴾

"Say (Oh Muhammad ﷺ): Verily, my *Salâh* (prayer), my sacrifice, my living, and my dying are

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for Allâh, the Lord of the '*Alâmîn* (mankind, jinns and all that exists)." (6:162)

The Prophet ﷺ said: "Allâh says:

«وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُهُ عَلَيْهِ». [حَدِيثٌ قُدْسِيٌّ رَوَاهُ الْبُخَارِيُّ]

'My slave does not draw near to Me with anything more beloved to Me than what I have enjoined upon him.'" (*Al-Bukhârî*)

Q.3 How do we worship Allâh?

A. We worship Him as He and His Messenger ﷺ have commanded, as Allâh says:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَلَا تُبْطِلُوٓاْ أَعْمَٰلَكُمْ ﴾

"Oh you who believe! Obey Allâh, and obey the Messenger (Muhammad ﷺ) and render not vain your deeds." (47:33)

The Prophet ﷺ said:

«مَنْ عَمِلَ عَمَلاً لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

[رَوَاهُ مُسْلِمٌ]

"Whoever does any deed (in religion) which our matter is not in accordance with, it is rejected." (*Muslim*)

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Q.4 Should we worship Allâh with fear and hope?

A. Yes, that is how we should worship Him as He has commanded His servants:

﴿ وَٱدْعُوهُ خَوْفًا وَطَمَعًا ﴾

"...And invoke Him with fear and hope..." (7:56)

The Prophet ﷺ said:

«أَسْأَلُ اللهَ الْجَنَّةَ، وَأَعُوذُ بِهِ مِنَ النَّارِ» [رَوَاهُ أَبُودَاوُدَ]

"I beseech Allâh to grant me Paradise, and I seek refuge in Him from the Hell-fire." (*Abu Dâwûd*)

Q.5 What is *Ihsân* (perfection in worship)?

A. *Ihsân* (perfection in worship) is to be conscious of Allâh during worship. As Allâh said:

﴿ ٱلَّذِى يَرَىٰكَ حِينَ تَقُومُ ۝ وَتَقَلُّبَكَ فِى ٱلسَّٰجِدِينَ ﴾

"Who sees you (Oh Muhammad ﷺ) when you stand up (alone at night for *Tahajjud* prayer). And your movements among those who fall prostrate (along with you to Allâh in the five compulsory congregational prayers)." (26:218, 219)

The Prophet ﷺ said:

«الإِحسانُ: أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَرَاهُ، فإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ» [رَوَاهُ مُسْلِمٌ]

"*Ihsân* (Perfection in worship) is to worship Allâh as if you are seeing Him, and even though you cannot see Him, verily He is seeing you." (*Muslim*)

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IV. FORMS AND BENEFITS OF *TAWHÎD*

Q.1 Why did Allâh send the Prophets?

A. He sent them to call mankind to His worship and to reject the worship of anything besides Allâh, as the All-Mighty says:

﴿ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ﴾

"And verily, We have sent among every *Ummah* (community, nation) a Messenger (proclaiming): 'Worship Allâh (alone), and avoid (or keep away from) *Tâghût* (all false deities, etc.; do not worship *Tâghût* besides Allâh)'..." (16:36)

The Prophet ﷺ said,

«وَالأَنْبِيَاءُ إِخْوَةٌ . . وَدِيْنُهُمْ وَاحِدٌ» [الْحَدِيْثَ مُتَّفَقٌ عَلَيْهِ]

"The Prophets are brothers...their religion is one." (*Al-Bukhârî* and *Muslim*)

Q.2 What is the affirmation of Allâh's Oneness as Lord? (*Tawhîd Ar-Rubûbiyyah*)

A. It is to affirm the uniqueness and exclusiveness of His works, creation and direction of the affairs (of the universe), etc.

As Allâh, the All-Mighty says:

﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴾

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"All the praise is due to Allâh, the Lord of the *'Âlamîn* (mankind, jinns and all that exists)." (1:1)

The Prophet ﷺ said:

«أَنْتَ رَبُّ السَّمَوَاتِ وَالأَرْضِ . .» [مُتَّفَقٌ عَلَيْهِ]

"You are the Lord of the Heavens and the Earth..." (*Al-Bukhârî* and *Muslim*)

Q.3 What is the affirmation of Allâh's Oneness as the Only One to be worshipped? (*Tawhîd Al-Ulûhiyyah*)

A. It is to devote to Him exclusively all our worship like; supplications, invocations, sacrifice, vows, prayer, hope, fear, seeking help, trust, etc. As Allâh says:

﴿وَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ لَّا إِلَٰهَ إِلَّا هُوَ الرَّحْمَٰنُ الرَّحِيمُ﴾

"And your *Ilâh* (God) is One *Ilâh* (God – Allâh) *Lâ ilâha illa Huwa* (there is none who has the right to be worshipped but He), the Most Beneficent, the Most Merciful." (2:163)

The Prophet ﷺ said:

«فَلْيَكُنْ أَوَّلَ مَا تَدْعُوْهُمْ إِلَيْهِ، شَهَادَةَ أَنْ لاَ إِلَـهَ إِلاَّ اللهُ» [مُتَّفَقٌ عَلَيْهِ]

"Let the first thing you invite them to do is to testify that none has the right to be worshipped but Allâh."

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وفي رِوَايَةِ الْبُخَارِيِّ: «إِلىٰ أَنْ يُوَحِّدُوا اللهَ».

In another version in *Al-Bukhârî*: "...to assert Allâh's Oneness." (*Al-Bukhârî* and *Muslim*)

Q.4 What is the affirmation of Allâh's Names and Attributes? (*Tawhîd Al-Asmâ' was-Siffât*)

A. It is to affirm Allâh's Attributes as He Himself described them in His Book and as His Messenger ﷺ described Him (Allâh) in the authentic *Ahâdîth*. It is to believe that they are true, without explaining them by other than their real meaning (*Ta'wîl*), anthropomorphizing them (*Tajsîm*), comparing them to the creation (*Tamthîl*), negating them (*Ta'tîl*) or attempting to explain how they are (*Takyîf*).

Such as the matter of (His) ascension (above the Throne), or (His) descent (to the first heaven) or (His) Hand, which are appropriate for Allâh's Perfection.

Allâh says:

﴿لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ﴾

"There is nothing like unto Him and He is the All-Hearer, the All-Seer." (42:11)

The Prophet ﷺ said:

«يَنْزِلُ اللهُ فِي كُلِّ لَيْلَةٍ إِلَى سَمَآءِ الدُّنْيَا»
[صَحِيحٌ رَوَاهُ أَحْمَدُ]

"Allâh descends each night to the first heaven." (*Ahmad* and it is authentic)

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(That is: He descends in a way befitting His Majesty, which is unlike the action of any of His creations.)

Q.5 Where is Allâh?

A. Allâh is over the Throne (which is) above the (seventh) heaven. As Allâh says:

﴿ ٱلرَّحْمَٰنُ عَلَى ٱلْعَرْشِ ٱسْتَوَىٰ ﴾

"The Most Beneficent (Allâh) *Istawâ* (rose over) the (Mighty) Throne (in a manner that suits His Majesty)." (20:5)

(That is: He raised Himself above it.)

The Prophet ﷺ said:

إِنَّ اللهَ كَتَبَ كِتَابًا قَبْلَ أَنْ يَخْلُقَ الْخَلْقَ . . . فَهُوَ مَكْتُوْبٌ عِنْدَهُ فَوْقَ الْعَرْشِ» [رَوَاهُ الْبُخَارِيُّ]

"Allâh wrote out (all things) in a Book before He created the creation...it is written with Him above the Throne." (*Al-Bukhârî*)

Q.6 Is Allâh with us?

A. Allâh is with us through His Knowledge (of all things). He hears and sees us, as He says:

﴿ قَالَ لَا تَخَافَآ إِنَّنِى مَعَكُمَآ أَسْمَعُ وَأَرَىٰ ﴾

"He (Allâh) said: Fear not. Verily, I am with you both, Hearing and Seeing." (20:46)

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The Prophet ﷺ said:

«إِنَّكُمْ تَدْعُوْنَ سَمِيْعًا قَرِيْبًا وَهُوَ مَعَكُمْ» (أَيْ بِعِلْمِهِ) [رَوَاهُ مُسْلِمٌ]

"...You call upon the One Who hears, Who is near, and is with you (i.e. through His Knowledge)." (*Muslim*)

Q.7 What is the benefit of affirming Allâh's Oneness (*Tawhîd*)?

A. It is salvation from eternal punishment in the Hereafter, right guidance in this world, and forgiveness for sins. Allâh, the All-Mighty says:

ٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يَلْبِسُوٓا۟ إِيمَٰنَهُم بِظُلْمٍ أُو۟لَٰٓئِكَ لَهُمُ ٱلْأَمْنُ وَهُم مُّهْتَدُونَ

"It is those who believe (in the Oneness of Allâh and worship none but Him alone) and they do not mix their belief with *Dhulm* (wrong, i.e. by worshipping others besides Allâh), for them (only) there is security and they are guided." (6:82)

The Prophet ﷺ said:

«حَقُّ الْعِبَادِ عَلَى اللهِ أَنْ لاَ يُعَذِّبَ مَنْ لاَّ يُشْرِكُ بِهِ شَيْئًا» [مُتَّفَقٌ عَلَيْهِ]

"The slaves' right on Allâh is that He will not punish those who do not associate anything as a partner with Him." (*Al-Bukhârî* and *Muslim*)

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V. CONDITIONS FOR ALLÂH'S ACCEPTANCE OF OUR DEEDS

Q.1 What are the conditions for the acceptance of our deeds?

A. They are three:

1. Belief (Faith) in Allâh and affirmation of His Oneness, as Allâh says:

﴿ إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ كَانَتْ لَهُمْ جَنَّٰتُ ٱلْفِرْدَوْسِ نُزُلًا ﴾

"Verily! Those who believe (in the Oneness of Allâh – Islâmic Monotheism) and do righteous deeds, shall have the Gardens of *Al-Firdaws* (Paradise) for their entertainment." (18:107)

The Prophet ﷺ said:

«قُلْ آمَنْتُ بِاللهِ ثُمَّ اسْتَقِمْ» [رَوَاهُ مُسْلِمٌ]

"Say: 'I believe in Allâh and thereafter, be upright (i.e. consistent obedience to Allâh and performing of good deeds)."

2. Sincerity (*Ikhlâs*), which is to do deeds for Allâh's sake only, neither seeking praise from fellow-beings, nor to have repute among them. Allâh says:

﴿ فَٱدْعُواْ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ ﴾

"So, call you (Oh Muhammad ﷺ and the believers) upon (or invoke) Allâh, making (your) worship pure for Him (alone) (by

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worshipping none but Him and by doing religious deeds sincerely for Allâh's sake only and not to show off and not to set up rivals with Him in worship)." (40:14)

The Prophet ﷺ said:

«مَنْ قَالَ لا إِلَـهَ إِلا اللهُ مُخْلِصاً دَخَلَ الْجَنَّةَ»

[صَحِيحٌ رَوَاهُ الْبَزَّارُ وَغَيْرُهُ]

"Whoever sincerely testifies that none has the right to be worshipped but Allâh shall enter Paradise." (*Al-Bazzâr* and others, and it is authentic.)

3. That they should be in accordance with the teachings of Allâh's Messenger ﷺ, as Allâh says:

﴿وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟﴾

"...And whatsoever the Messenger (Muhammad ﷺ) gives you, take it, and whatsoever he forbids you, abstain (from it)..." (59:7)

The Prophet ﷺ said:

«مَنْ عَمِلَ عَمَلاً لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ»

(أَيْ غَيْرُ مَقْبُوْلٍ) [رَوَاهُ مُسْلِمٌ]

"Whoever does any deed (in religion) which our matter is not in accordance with, it is rejected." (*Muslim*)

[That is: it will not be accepted (by Allâh).]

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VI. MAJOR *SHIRK* (*ASH-SHIRK AL-AKBAR*)[2] AND ITS MANIFESTATIONS

Q.1 What is major *Shirk*?

A. It is to devote any of the forms of worship to another besides Allâh, such as supplication, invocation, sacrifice, etc. The proof is Allâh's saying:

﴿ وَلَا تَدْعُ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُكَ وَلَا يَضُرُّكَ ۖ فَإِن فَعَلْتَ فَإِنَّكَ إِذًا مِّنَ ٱلظَّٰلِمِينَ ﴾

"And invoke not besides Allâh, any that neither profit you, nor harm you, but if (in case) you did so, you shall certainly be one of the *Dhâlimûn* (polytheists and wrongdoers)." (10:106)

The Prophet ﷺ said:

«أَكْبَرُ الْكَبَائِرِ: الإِشْرَاكُ بِاللهِ وَعُقُوقُ الْوَالِدَيْنِ، وَشَهَادَةُ الزُّوْرِ» [رَوَاهُ مُسْلِمٌ]

"The greatest sins are joining others with Allâh in worship, disobedience to parents and to give false evidence." (*Muslim*)

Q.2 What is the greatest sin with Allâh?

A. The greatest sin with Allâh is to commit major *Shirk*. The proof is Allâh's saying in which He recalls the words of Luqmân to his son,

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[2] *Shirk* implies ascribing partners to Allâh by worshipping others besides Him or ascribing divine attributes to others besides Him, and believing that the source of power, harm, and blessings comes from another besides Allâh.

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﴿ يَٰبُنَيَّ لَا تُشۡرِكۡ بِٱللَّهِۖ إِنَّ ٱلشِّرۡكَ لَظُلۡمٌ عَظِيمٞ ﴾

"Oh my son! Do not associate partners with Allâh. Verily, associating partners with Allâh is great *Dhulm* (wrong) indeed." (31:13)

When Allâh's Messenger ﷺ was asked which is the greatest sin, he answered:

«أَنْ تَجْعَلَ لله نِدًّا وَهُوَ خَلَقَكَ» [مُتَّفَقٌ عَلَيْهِ]

"To ascribe partners with Allâh even though He alone created you." (*Al-Bukhârî* and *Muslim*)

Q.3 Does *Shirk* exist among Muslims today?

A. Yes, it does exist. The proof is Allâh's saying:

﴿ وَمَا يُؤۡمِنُ أَكۡثَرُهُم بِٱللَّهِ إِلَّا وَهُم مُّشۡرِكُونَ ﴾

"And most of them believe not in Allâh, except that they attribute partners (unto Him, i.e. they are *Mushrikûn* – polytheists)." (12:106)

The Prophet ﷺ said:

«لَا تَقُومُ السَّاعَةُ حَتَّى تَلْحَقَ قَبَائِلُ مِنْ أُمَّتِي بِالْمُشْرِكِينَ وَحَتَّى تَعْبُدَ الأَوْثَانُ» [صَحِيحٌ رَوَاهُ التِّرْمِذِيُّ]

"The Doomsday will not occur until some tribes of my *Ummah* (Islâmic nation) have joined the idolaters and until idols will be worshipped (among them)." (*At-Tirmidhî*, and it is authentic.)

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Q.4 What is the ruling concerning praying (supplicating) to the dead or those who are absent?

A. Praying to them is a form of major *Shirk*, as Allâh says:

﴿ فَلَا تَدْعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَتَكُونَ مِنَ ٱلْمُعَذَّبِينَ ﴾

"Invoke not with Allâh another *Ilâh* (god) lest you be among those who receive the punishment." (26:213)

The Prophet ﷺ said,

«مَنْ مَاتَ وَهُوَ يَدْعُو مِنْ دُوْنِ اللهِ نِدًّا دَخَلَ النَّارَ» [رَوَاهُ الْبُخَارِيُّ]

"Whoever dies while he is calling upon another besides Allâh shall enter the Hell-fire." (*Al-Bukhârî*)

Q.5 Is supplication a form of worship?

A. Yes, supplication is worship, as Allâh says:

﴿ وَقَالَ رَبُّكُمُ ٱدْعُونِىٓ أَسْتَجِبْ لَكُمْ ۚ إِنَّ ٱلَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِى سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴾

"And your Lord said: Invoke Me (ask Me for what you need), I will respond to your (invocation). Verily those who scorn My worship (i.e. do not invoke Me) they will surely enter Hell in humiliation!" (40:60)

The Prophet ﷺ said:

«اَلدُّعَاءُ هُوَ الْعِبَادَةُ» [رَوَاهُ التِّرْمِذِي وَقَالَ حَسَنٌ صَحِيْحٌ]

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"Supplication is worship." (*At-Tirmidhî*, and it is good and authentic.)

Q.6 Do the dead hear our supplications?

A. No, they do not hear, as Allâh said:

﴿وَمَآ أَنتَ بِمُسْمِعٍ مَّن فِي ٱلْقُبُورِ﴾

"...But you cannot make hear those who are in the graves." (35:22)

Ibn 'Umar ﷺ said: The Prophet ﷺ stood at the graves of the idolaters at Badr and recited,

﴿فَهَلْ وَجَدتُّم مَّا وَعَدَ رَبُّكُمْ حَقًّا﴾

"...So have you found true what your Lord promised (warnings, etc.)?" (7:44)

Then he said,

«إِنَّهُمُ الآنَ يَسْمَعُوْنَ مَا أَقُوْلُ»

"Verily they hear what I am saying now."

When this was mentioned to 'Aishah رضي الله عنها, she said: The Prophet ﷺ only said,

«إِنَّهُمُ الآنَ لَيَعْلَمُوْنَ، أَنَّمَا كُنْتُ أَقُوْلُ لَهُمْ هُوَ الْحَقُّ»

"Now they certainly know that what I used to tell them was the truth."

She then recited (this verse): ﴿إِنَّكَ لَا تُسْمِعُ ٱلْمَوْتَىٰ﴾

"You cannot make the dead to hear..." (27:80)

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وقال قتادة راوي الحديث: « أَحْيَاهُمُ اللهُ حَتَّى أَسْمَعَهُمْ قَوْلَهُ تَوْبِيْخاً وَتَصْغِيْرًا، وَنَقِيْمَةً وَحَسْرَةً وَنَدَامَةً» [رواه البخاري]

Qatâdah, the narrator of this *Hadîth* (from Ibn 'Umar) said: "Allâh brought them to life to make them hear the words of the Prophet as a rebuke, humiliation, punishment, grief and remorse." (*Al-Bukhârî*)

This *Hadîth* teaches:

1. That these idolaters slain (at Badr) were caused to hear temporarily by the Order of Allâh. This is proven by the Prophet's saying:

«إِنَّهُمُ الآنَ يَسْمَعُوْنَ»

"Verily they can hear now...", which implies that later they will no longer hear, as Qatâdah, the narrator of the *Hadîth* said: "Allâh brought them to life to make them hear his (the Prophet's) words as a rebuke and humiliation..."

2. 'Aishah's refutation of Ibn 'Umar's version that the Prophet ﷺ did not say:

«يَسْمَعُوْنَ» بل قال «إِنَّهُمُ الآنَ يَعْلَمُوْنَ»

"They hear" but rather he said, "Now they certainly know" was based on the verse:

﴿ إِنَّكَ لَا تُسْمِعُ ٱلْمَوْتَىٰ ﴾

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"Verily, you cannot make the dead to hear..." (27:80)

3. The versions of Ibn 'Umar and 'Aishah can be reconciled in the following manner:

   The fact is that the dead cannot hear, as is plainly stated in the Qur'ân. However Allâh brought to life the idolaters slain (at Badr) miraculously for the Messenger's sake, so that they could hear him – as Qatâdah, the narrator of the *Hadîth* states – and Allâh knows best.

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VII. TYPES OF MAJOR *SHIRK*

Q.7 Should we seek help from those who are dead, or from those who are not present?

A. No, we should not seek their help, rather we should seek the help of Allâh, as He says:

﴿ وَٱلَّذِينَ يَدْعُونَ مِن دُونِ ٱللَّهِ لَا يَخْلُقُونَ شَيْـًٔا وَهُمْ يُخْلَقُونَ ۝ أَمْوَٰتٌ غَيْرُ أَحْيَآءٍ ۖ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴾

"Those whom they (the idolaters) invoke besides Allâh have not created anything, but are themselves created. (They are) dead, lifeless, and they know not when they will be raised up." (16:20,21)

﴿ إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَٱسْتَجَابَ لَكُمْ ﴾

"(Remember) when you sought help of your Lord and He answered you." (8:9)

The Prophet ﷺ prayed:

«يَا حَيُّ يَا قَيُّومُ، بِرَحْمَتِكَ أَسْتَغِيثُ»

[حَسَنٌ رَوَاهُ التِّرْمِذِيُّ]

"Oh Ever-Living, Self-Subsistent, upon Whom all depend, I seek help by Your Mercy." (*At-Tirmidhî*, and it is good.)

Q.8 Is it permitted to seek help from any other besides Allâh?

A. No, it is not permitted. The evidence is Allâh's saying:

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﴿ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴾

"You (alone) we worship, and You (alone) we ask for help (for each and every thing)." (1:5)

The Prophet ﷺ said:

«إِذَا سَأَلْتَ فَاسْأَلِ اللهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللهِ»
[رَوَاهُ التِّرْمِذِيُّ وَقَالَ حَسَنٌ صَحِيحٌ]

"If you ask, ask of Allâh, if you seek help, seek help from Allâh." (*At-Tirmidhî*, who said it is good and authentic.)

Q.9 May we seek help from the living?

A. Yes, in the matters in which they are able (to help), as Allâh says:

﴿ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ﴾

"...And help one another in *Al-Birr* (goodness, virtue) and *At-Taqwâ* (righteousness and piety)..." (5:2)

The Prophet ﷺ said:

«واللهُ فِي عَوْنِ الْعَبْدِ، مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ» [رَوَاهُ مُسْلِمٌ]

"Allâh helps His servant as long as the servant helps his brother." (*Muslim*)

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Q.10 Is it permitted to swear oaths (make vows) to any other besides in the Name of Allâh?

A. No, it is not permitted to swear oaths except in Allâh's Name, as Allâh mentions the words of Mary's mother:

﴿ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا ﴾

"Oh my Lord! I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work; to serve Your Place of worship)." (3:35)

The Prophet ﷺ said:

«مَنْ نَذَرَ أَنْ يُطِيعَ اللهَ فَلْيُطِعْهُ، وَمَنْ نَذَرَ أَنْ يَعْصِيَهُ، فَلَا يَعْصِهِ» [رَوَاهُ الْبُخَارِيُّ]

"Whoever vows to obey Allâh should obey Him, and whoever vows to disobey Him should not disobey Him." (*Al-Bukhârî*)

Q.11 Is it permitted to sacrifice in any name besides the Name of Allâh?

A. No, it is not permitted. The proof is Allâh's saying:

﴿ فَصَلِّ لِرَبِّكَ وَانْحَرْ ﴾

"So turn in prayer to your Lord and sacrifice (to Him only)." (108:2)

(To sacrifice is to slaughter an animal for food in Allâh's Name.)

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The Prophet ﷺ said:

«لَعَنَ اللهُ مَنْ ذَبَحَ لِغَيْرِ اللهِ» [رَوَاهُ مُسْلِمٌ]

"Allâh curses whoever sacrifices (or slaughters) in any name other than Allâh." (*Muslim*)

Q.12 Is it permitted to circumambulate any other structure besides the Ka'bah?

A. No, it is not permitted to circumambulate any other structure besides the Ka'bah, as Allâh says:

﴿ وَلْيَطَّوَّفُوا۟ بِٱلْبَيْتِ ٱلْعَتِيقِ ﴾

"...And circumambulate the Ancient House (the Ka'bah in Makkah)." (22:29)

The Prophet ﷺ said:

«مَنْ طَافَ بِالْبَيْتِ سَبْعًا وَصَلَّى رَكْعَتَيْنِ، كَانَ كَعِتْقِ رَقَبَةٍ» [صَحِيحٌ رَوَاهُ ابْنُ مَاجَه]

"Whoever circumambulates the House (the Ka'bah) seven times and (then) prays two *rak'ahs* (units) of *Salâh* (prayer), it is as if he has freed a slave." (*Ibn Mâjah*, and it is authentic.)

Q.13 What is the ruling in Islâm concerning (the practice of) magic/sorcery?

A. The practice of magic/sorcery is considered rejection of faith (*Kufr*), as Allâh said:

﴿ وَلَٰكِنَّ ٱلشَّيَٰطِينَ كَفَرُوا۟ يُعَلِّمُونَ ٱلنَّاسَ ٱلسِّحْرَ ﴾

"...But the devils disbelieved, teaching men magic..." (2:102)

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The Prophet ﷺ said:

« اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ: الشِّرْكُ بِاللهِ، وَالسِّحْرُ... » [الْحَدِيثَ رَوَاهُ مُسْلِمٌ]

"Avoid the seven grave sins; associating partners with Allâh, magic..." (*Muslim*)

Q.14 Should we believe the claims of fortunetellers and soothsayers?

A. No, we should not believe them, as Allâh says:

﴿ قُل لَّا يَعْلَمُ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ٱلْغَيْبَ إِلَّا ٱللَّهُ ﴾

"Say: 'None in the heavens and the earth knows the *Ghaib* (unseen) except Allâh...'" (27:65)

The Prophet ﷺ said:

«مَنْ أَتَى عَرَّافاً، أَوْ كَاهِنًا، فَصَدَّقَهُ بِمَا يَقُولُ، فَقَدْ كَفَرَ بِمَا أُنْزِلَ عَلَى مُحَمَّدٍ» [صَحِيحٌ رَوَاهُ أَحْمَدُ]

"Whoever goes to a fortuneteller or a soothsayer and believes what they say, has rejected (or disbelieved) what was revealed to Muhammad." (*Ahmad*, and it is authentic.)

Q.15 Does anyone have knowledge of the unseen?

A. No, no one but Allâh alone has knowledge of the unseen. Allâh says (referring to Himself):

﴿ وَعِندَهُۥ مَفَاتِحُ ٱلْغَيْبِ لَا يَعْلَمُهَآ إِلَّا هُوَ... ﴾

"And with Him are the keys of the *Ghaib* (all that is hidden), none knows them but He." (6:59)

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The Prophet ﷺ said:

«لاَ يَعْلَمُ الْغَيْبَ إِلا اللهُ» [حَسَنٌ رَوَاهُ الطَّبَرَانِيُّ]

"No one has knowledge of the unseen except Allâh." (*At-Tabarânî*, and it is good.)

Q.16 What is the ruling in Islâm concerning applying non-Islâmic laws?

A. Abiding by the laws which are contrary to Islâm and accepting them as superior to Islâmic Laws is a rejection of Faith (*Kufr*). Allâh says:

﴿ وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُوْلَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ ﴾

"And whoever does not judge by what Allâh has revealed, such are the *Kâfirûn* (i.e. disbelievers – of a lesser degree, as they do not act on Allâh's Laws." (5:44)

The Prophet ﷺ said:

«وَمَا لَمْ تَحْكُمْ أَئِمَّتُهُمْ بِكِتَابِ اللهِ، وَيَتَخَيَّرُوا مِمَّا أَنْزَلَ اللهُ، إِلاَّ جَعَلَ اللهُ بَأْسَهُمْ بَيْنَهُمْ»

[حَسَنٌ رَوَاهُ ابْنُ مَاجَه وَغَيْرُهُ]

"When the leaders do not rule by Allâh's Book (Qur'ân) and choose (laws and legislations) from that which Allâh has revealed, Allâh will cause conflict among them. (*Ibn Mâjah* and others, and it is good.)

Q.17 What if Satan tempts us with the question: "Who created Allâh?"

A. If Satan tempts you with this question you should seek refuge in Allâh, as Allâh says:

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﴿ وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيْطَٰنِ نَزْغٌ فَٱسْتَعِذْ بِٱللَّهِ ۖ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴾

"And if an evil whisper from Satan tries to turn you away (Oh Muhammad ﷺ) (from doing good, etc.), then seek refuge in Allâh. Verily, He is the All-Hearer, the All-Knower." (41:36)

Allâh's Messenger ﷺ taught us to resist Satan's deceptions by saying:

«آمَنْتُ بِاللهِ وَرُسُلِهِ، اللهُ أَحَدٌ، اللهُ الصَّمَدُ، لَمْ يلِدْ، وَلَمْ يُوْلَدْ، وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ».
ثُمَّ لْيَتْفُلْ عَنْ يَسَارِهِ ثَلاثًا، وَلْيَسْتَعِذْ مِنَ الشَّيْطَانِ، وَلْيَنْتَهِ، فَإِنَّ ذَلِكَ يَذْهَبُ عَنْهُ» (هٰذِهِ خُلَاصَةُ الأَحَادِيْثِ الصَّحِيْحَةِ الْوَارِدَةِ فِي الْبُخَارِيِّ وَمُسْلِمٍ وَأَحْمَدَ وَأَبِي دَاوُدَ)

"I believe in Allâh and His Messengers. He is Allâh, (the) One. Allâh *As-Samad* (The Self-Sufficient Master, Whom all creatures need). He begets not, nor was He begotten; and there is none co-equal or comparable to Him." Then to spit over the left shoulder three times, then seek refuge from Satan and cease (whatever is causing you doubt). Then verily this (evil prompting) will go away. (Summary of *Ahâdîth* collected by *Al-Bukhârî*, *Muslim*, *Ahmad* and *Abu Dâwûd*.)

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One should say in response to this question that Allâh is the Creator and that He has not been created. To make this easier to understand, we may say for example:

One comes before two, and nothing (zero, which is nothing) comes before one. Allâh is One, and nothing comes before Him. As the Prophet ﷺ said:

«اللَّهُمَّ أَنْتَ الأَوَّلُ فَلاَ شَيْءَ قَبْلَكَ» [رَوَاهُ مُسْلِمٌ]

"Oh Allâh, You are the First and there is nothing before You." (*Muslim*)

Q.18 What were the beliefs of the idolaters in Arabia before Islâm?

A. They used to pray to saints to earn their pleasure and intercession. Allâh says (referring to their beliefs):

﴿ وَٱلَّذِينَ ٱتَّخَذُوا۟ مِن دُونِهِۦٓ أَوْلِيَآءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَآ إِلَى ٱللَّهِ زُلْفَىٰٓ ﴾

"And those who take *Awliyâ'* (protectors and helpers) besides Him (say): 'We worship them only that they may bring us near to Allâh.'" (39:3)

﴿ وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ وَيَقُولُونَ هَٰٓؤُلَآءِ شُفَعَٰٓؤُنَا عِندَ ٱللَّهِ ﴾

"And they worship besides Allâh things that hurt them not, nor profit them, and they say: 'These are our intercessors with Allâh.'" (10:18)

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Some Muslims also seek the intercession of saints, thus imitating the idolaters.

Q.19 How do we eliminate (all traces of) *Shirk*?

A. *Shirk* cannot be completely eliminated unless we exclude the following:

1. The belief that others share in Allâh's works, such as the (*Sufi*) belief that there are men called *Qutub* (قطب) who regulate the universe, even though Allâh asked the idolaters:

﴿ وَمَن يُدَبِّرُ ٱلْأَمْرَ ۚ فَسَيَقُولُونَ ٱللَّهُ ﴾

"'And who determines the affairs?'" They (the idolaters and polytheists) will say: Allâh." (10:31)

2. The belief that others have the right to be worshipped, such as supplicating to the Prophets and saints for help, etc. Allâh says:

﴿ قُلْ إِنَّمَآ أَدْعُوا۟ رَبِّى وَلَآ أُشْرِكُ بِهِۦٓ أَحَدًا ﴾

"Say (Oh Muhammad ﷺ): 'I invoke only my Lord (Allâh alone), and I associate none as partners along with Him." (72:20)

Allâh's Messenger ﷺ said:

«الدُّعَاءُ هُوَ الْعِبَادَةُ» [رَوَاهُ التِّرْمِذِيُّ وَقَالَ حَسَنٌ صَحِيحٌ]

"Supplication is worship." (*At-Tirmidhî* who said it is good and authentic.)

3. The belief that others share in Allâh's Attributes, such as the belief that the Prophets or saints have knowledge of the unseen. Allâh says:

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﴿ قُل لَّا يَعْلَمُ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ٱلْغَيْبَ إِلَّا ٱللَّهُ ﴾

"Say: None in the heavens and the earth knows the *Ghaib* (unseen) except Allâh." (27:65)

4. Anthropomorphism (*Tashbîh*), comparing Allâh's Attributes to humans, such as one who says: There must be a mediator between humans and Allâh, to whom we address our prayers, just as one cannot meet the ruler or a higher authority (of a nation) except through a mediator. This is comparing the Creator to His creation, which is a form of *Shirk*. Allâh says:

﴿ لَيْسَ كَمِثْلِهِۦ شَىْءٌ ﴾

"There is nothing like Him..." (42:11)

Allâh also says:

﴿ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ ﴾

"If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers." (39:65)

If one repents and eliminates these practices of *Shirk* and worships Allâh alone, he will once again become a true believer in the Oneness of Allâh. Oh Allâh, let us be among those who worship You alone, and do not make us be idolaters.

Q.20 What are the dangers and punishments of *Ash-Shirk Al-Akbar*?

A. *Ash-Shirk Al-Akbar* condemns one to eternal damnation in Hell-fire, as Allâh says:

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﴿إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ ۖ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ﴾

"Verily, whosoever sets up partners in worship with Allâh, then Allâh has forbidden Paradise for him, and the Fire will be his abode. And for the *Dhâlimûn* (polytheists and wrongdoers) there are no helpers." (5:72)

The Prophet ﷺ said:

«مَنْ لَقِيَ اللهَ يُشْرِكُ بِهِ شَيْئًا دَخَلَ النَّارَ» [رَوَاهُ مُسْلِمٌ]

"Whoever meets Allâh associating anything with Him will enter the (Hell) Fire." (*Muslim*)

Q.21 Are good deeds of any benefit to one who worships others besides Allâh?

A. No, good deeds are of no benefit to those who worship others besides Allâh. Allâh says concerning the Prophets:

﴿وَلَوْ أَشْرَكُوا۟ لَحَبِطَ عَنْهُم مَّا كَانُوا۟ يَعْمَلُونَ﴾

"But if they had associated partners with Allâh, all that they used to do would have been of no benefit to them." (6:88)

The Prophet ﷺ said: Allâh says:

«أَنَا أَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ، مَنْ عَمِلَ عَمَلاً أَشْرَكَ مَعِيَ فِيهِ غَيْرِي، تَرَكْتُهُ وَشِرْكَهُ»

[حَدِيثٌ قُدْسِيٌّ رَوَاهُ مُسْلِمٌ]

"I have no need of partners. Whoever does any deed in which he associates partners with Me, I reject him and his *Shirk* (act of associating partners with Allâh)." (*Hadîth Qudsî*, reported by Muslim.)

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VIII. MINOR *SHIRK* (*ASH-SHIRK AL-ASGHAR*)

Q.1 What is *Ash-Shirk Al-Asghar*?

A. Minor *Shirk* (*Ash-Shirk Al-Asghar*) is to worship Allâh so as to be seen by others. Allâh says:

﴿ فَمَن كَانَ يَرْجُوا۟ لِقَآءَ رَبِّهِۦ فَلْيَعْمَلْ عَمَلًا صَٰلِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِۦٓ أَحَدًۢا ﴾

"So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord." (18:110)

The Prophet ﷺ said:

«إِنَّ أَخْوَفَ مَا أَخَافُ عَلَيْكُمُ الشِّرْكُ الأَصْغَرُ: الرِّيَاءُ» [صَحِيحٌ رَوَاهُ أَحْمَدُ]

"What I fear most for you all is *Shirk Asghar* (minor *Shirk*) – *Ar-Riyâ'* (performing worship to be seen by others)." (*Ahmad*, and it is authentic.)

Included in *Ash-Shirk Al-Asghar* is the saying:

"Were it not for so-and-so, and it is Allâh and so-and-so's will."

The Prophet ﷺ said:

«لاَ تَقُوْلُوا مَاشَآءَ اللهُ، وَشَآءَ فُلاَنٌ، وَلَكِنْ قُوْلُوْا: مَا شَآءَ اللهُ، ثُمَّ شَآءَ فُلاَنٌ». [صَحِيحٌ رَوَاهُ أَحْمَدُ]

"Do not say: 'It is the Will of Allâh and so-and-so,' rather say, 'It is the Will of Allâh and then because of so-and-so.'" (*Ahmad*, and it is authentic.)

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Q.2 Is it permitted to swear by other than Allâh's Name?

A. No, it is not permitted to swear by another name besides Allâh. Allâh says:

﴿ قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ﴾

"Say: Yes! By my Lord, you will certainly be resurrected." (64:7)

The Prophet ﷺ said:

« مَنْ حَلَفَ بِغَيْرِ اللهِ فَقَدْ أَشْرَكَ » [صَحِيحٌ رَوَاهُ أَحْمَدُ]

"Whoever swears by anyone other than Allâh, has associated partners with Allâh (i.e. has committed *Shirk*)." (*Ahmad*, and it is authentic.)

The Prophet ﷺ said:

«مَنْ كَانَ حَالِفًا، فَلْيَحْلِفْ بِاللهِ، أَوْ لِيَصْمُتْ». [مُتَّفَقٌ عَلَيْهِ]

"Whoever must take an oath should swear by Allâh or keep silent (i.e. he should not swear)." (*Al-Bukhâri* and *Muslim*)

Swearing by the Prophets or saints is a major form of *Shirk*, if one believes that the saint has power to harm him. So we should refrain from taking such an oath, as this too is a major sin resulting in severe punishment.

Q.3 Should we wear good luck charms (like a thread or ring) believing that they have healing powers?

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A. No, we should not wear them, since Allâh says:

﴿ وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَ ﴾

"And if Allâh touches you with harm, none can remove it but He." (6:17)

Hudhaifah saw a man wearing a thread (or bracelet) around his hand (or arm) to cure fever, so he cut the thread reciting Allâh's Words:

﴿ وَمَا يُؤْمِنُ أَكْثَرُهُم بِٱللَّهِ إِلَّا وَهُم مُّشْرِكُونَ ﴾

"And most of them believe not in Allâh except that they attribute partners (unto Him) (i.e. they are *Mushrikûn* – polytheists)." (12:106) (*Ibn Abi Hâtim*)

Q.4 Should we attach beads or shells, etc., to our clothing to protect us from the evil eye?

A. No, we should not do that for protection from the evil eye. Allâh says:

﴿ وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَ ﴾

"And if Allâh touches you with harm, none can remove it but He." (6:17)

The Prophet ﷺ said:

«مَنْ عَلَّقَ تَمِيْمَةً فَقَدْ أَشْرَكَ» [صَحِيْحٌ رَوَاهُ أَحْمَدُ]

"Whoever wears an amulet has committed *Shirk*." (*Ahmad*, and it is authentic.)

(An amulet – any object worn with the belief that it provides spiritual protection.)

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IX. INTERCESSION

Q.1 Through what may we seek intercession with Allâh?

A. 1. The permitted and desired form of intercession is to supplicate to Him by His Names and Attributes, and by righteous deeds, and by seeking the blessings of the righteous (who are living). Allâh says:

﴿ وَلِلَّهِ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ فَٱدْعُوهُ بِهَا ﴾

"And (all) the Most Beautiful Names belong to Allâh, so call on Him by them." (7:180)

Allâh also says:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَٱبْتَغُوٓا۟ إِلَيْهِ ٱلْوَسِيلَةَ ﴾

"Oh you who believe! Fear Allâh and seek the means of approach (*Al-Waseelah*) to Him." (5:35)

In his commentary on this verse Ibn Kathîr mentioned a *Hadîth* narrated by Qatadah that the Messenger ﷺ said:

«أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهِ نَفْسَكَ»

[صَحِيحٌ رَوَاهُ أَحْمَدُ]

"I ask You by all Your Names, with which You have named Yourself." (*Ahmad*, and it is authentic.)

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And another *Hadîth* in which he ﷺ said to one of his companions who asked to be with him in Paradise:

«أَعِنِّي عَلَى نَفْسِكَ بِكَثْرَةِ السُّجُوْدِ» [رَوَاهُ مُسْلِمٌ]

"(You can) help me to help you in this matter by making frequent prostrations (non-obligatory prayers)." (*Muslim*)

Or follow the example of the three persons who were trapped in a cave (by a fallen boulder) then they prayed to Allâh mentioning their righteous deeds and Allâh removed the rock and they were able to get out.

It is permitted to pray for intercession to Allâh by mentioning our love of Him or the love of the Messenger ﷺ and pious persons, since our love for them is also considered an act of righteousness.

2. Forbidden forms of intercession: Praying to the dead, asking them for provisions and help, as is being done today. This is a major form of *Shirk*, as Allâh says:

﴿ وَلَا تَدْعُ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُكَ وَلَا يَضُرُّكَ ۖ فَإِن فَعَلْتَ فَإِنَّكَ إِذًا مِّنَ ٱلظَّٰلِمِينَ ﴾

"And invoke not besides Allâh, any that neither profit you, nor hurt you, but if (in case) you did so, you shall certainly be one of the *Dhâlimûn* (polytheists and wrongdoers)." (10:106)

3. As for praying to Allâh by the *Jâh* (rank, majesty and dignity) of the Messenger ﷺ, such as saying: "Oh Lord, by the *Jâh* (rank, majesty and dignity) of the

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Messenger, heal me." This is a heresy (*Bid'ah*) which was not practiced by the Prophet's companions. When 'Umar (during his caliphate) sought the prayers of 'Abbâs – the Prophet's uncle – as his closest living relative, he did not pray (for rain) seeking the intercession of the Prophet ﷺ after his death.

Prayer such as this could lead to *Shirk* if it is believed that Allâh needs a human mediator like with a human prince or ruler, since this is comparing the Creator to His creation.

Imâm Abu Hanîfah said:

وقَالَ أَبُو حَنِيْفَةَ: «أَكْرَهُ أَنْ أَسْأَلَ اللهَ بِغَيْرِ اللهِ».

"I dislike supplication to Allâh through (or by) anyone other than Allâh." (*Ad-Durr Al-Mukhtâr*)

Q.2 Does any supplication to Allâh require a human intermediary?

A. No, a prayer does not require a human intermediary, as Allâh says:

﴿ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ﴾

"And when My slaves ask you (Oh Muhammad ﷺ) concerning Me, then (answer them), I am indeed near (to them by My Knowledge)..." (2:186)

And the *Hâdith* of the Prophet ﷺ:

«إِنَّكُمْ تَدْعُوْنَ سَمِيْعًا قَرِيْباً وَهُوَ مَعَكُمْ»

[أَيْ بِعِلْمِهِ] [رَوَاهُ مُسْلِمٌ]

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"Verily you all are calling upon One Who hears all and is near, and He is with you (by His Knowledge)." (*Muslim*)

Q.3 Is it permitted to ask for the prayer of those who are living?

A. Yes, it is permitted to ask for the prayer of those who are living, but not from those who are dead. Allâh said to the Messenger (when he was alive):

﴿ وَٱسْتَغْفِرْ لِذَنۢبِكَ وَلِلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ ﴾

"And ask forgiveness for your sins, and also for (the sins of) the believing men and believing women..." (47:19)

A *Hadîth* related by *At-Tirmidhî* says: A blind man came to the Prophet ﷺ and asked: "Pray to Allâh to heal me."

Q.4 What is the mediation of the Messenger ﷺ?

A. The mediation of the Messenger ﷺ is the transmission of Allâh's Message. Allâh says:

﴿ يَٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ﴾

"Oh Messenger (Muhammad ﷺ)! Proclaim (the Message) which has been sent down to you from your Lord..." (5:67)

In response the companions testified saying [during the farewell *Hajj* (pilgrimage)]:

«نَشْهَدُ أَنَّكَ قَدْ بَلَّغْتَ» [رَوَاهُ مُسْلِمٌ]

"We bear witness that you have transmitted (the Message of Allâh)."

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The Prophet ﷺ said:

«اللَّهُمَّ اشْهَدْ»

"Oh Allâh, bear witness." (*Muslim*)

Q.5 From whom may we seek the Messenger's ﷺ intercession?

A. We may seek the Messenger's ﷺ intercession from Allâh alone, as Allâh says:

﴿قُل لِّلَّهِ ٱلشَّفَٰعَةُ جَمِيعًا﴾

"Say: To Allâh belongs all intercession..." (39:44)

The Prophet ﷺ taught his companions to pray:

«اللَّهُمَّ شَفِّعْهُ فِيَّ» [رَوَاهُ التِّرْمِذِيُّ وَقَالَ حَسَنٌ صَحِيحٌ]

"Oh Allâh, grant him (the Prophet ﷺ) intercession for me." (*At-Tirmidhî* who said it is good and authentic.)

The Prophet ﷺ also said:

«إِنِّي خَبَّأْتُ دَعْوَتِي شَفَاعَةً لأُمَّتِي يَوْمَ الْقِيَامَةِ، فَهِيَ نَائِلَةٌ إِنْ شَاءَ اللهُ، مَنْ مَاتَ مِنْ أُمَّتِي لاَ يُشْرِكُ بِاللهِ شَيْئًا» [رَوَاهُ مُسْلِمٌ]

"I have withheld my prayer for intercession for my *Ummah* (followers) until the Resurrection Day, so – if Allâh wills – it will be granted to whoever dies among my followers without associating anything with Allâh." (*Muslim*)

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Q.6 May we request the intercession of the living?

A. We may request the intercession of the living in our worldly affairs only, as Allâh says:

﴿مَّن يَشْفَعْ شَفَٰعَةً حَسَنَةً يَكُن لَّهُۥ نَصِيبٌ مِّنْهَا ۖ وَمَن يَشْفَعْ شَفَٰعَةً سَيِّئَةً يَكُن لَّهُۥ كِفْلٌ مِّنْهَا ۗ﴾

"Whosoever intercedes for a good cause will have the reward thereof, and whosoever intercedes for an evil cause will have a share in its burden..." (4:85)

The Prophet ﷺ said:

«اِشْفَعُوْا تُؤْجَرُوا» [صَحِيْحٌ رَوَاهُ أَبُوْدَاوُدَ]

"Intercede for others and you will be rewarded." (*Abû Dâwûd*, and it is authentic.)

Q.7 Should we be excessive in our praise for the Messenger ﷺ?

A. No, we should not be excessive in our praise for him, as Allâh said to the Prophet ﷺ:

﴿قُلْ إِنَّمَآ أَنَا۠ بَشَرٌ مِّثْلُكُمْ يُوحَىٰٓ إِلَىَّ أَنَّمَآ إِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ﴾

"Say (Oh Muhammad ﷺ): I am only a man like you. It has been inspired to me that your *Ilâh* (God) is One *Ilâh* (God – i.e. Allâh)." (18:110)

The Prophet ﷺ said:

«لَا تُطْرُوْنِي كَمَا أَطْرَتِ النَّصَارَى عِيْسَى ابْنَ مَرْيَمَ، فَإِنَّمَا أَنَا عَبْدٌ، فَقُوْلُوْا عَبْدُ اللهِ وَرَسُوْلُهُ» [رَوَاهُ الْبُخَارِيُّ]

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"Do not exaggerate in praising me as the Christians did for the son of Mary, for I am only a servant. So say (he is) Allâh's servant and Messenger." (*Al-Bukhârî*)

(Exaggerated praise of a human being is called: "*Itrâ*")

Q.8 Who was the first human creation of Allâh?

A. The first human created by Allâh was Adam, and the first thing created was the pen. Allâh says:

﴿ إِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّي خَٰلِقٌۢ بَشَرًا مِّن طِينٍ ﴾

"(Remember) when your Lord said to the angels: Truly, I am going to create man from clay." (38:71)

And as the Prophet ﷺ said:

«كُلُّكُمْ بَنُو آدَمَ، وَآدَمُ خُلِقَ مِنْ تُرَابٍ»

"You are all the children of Adam, and Adam was created from dust." (*Al-Bazzâr*)

The Prophet ﷺ also said:

«إِنَّ أَوَّلَ مَا خَلَقَ اللهُ الْقَلَمُ»

[رَوَاهُ أَبُودَاوُدَ وَالتِّرْمِذِيُّ وَقَالَ حَسَنٌ صَحِيحٌ]

"The first thing created by Allâh was the pen." (*Abû Dâwûd* and *At-Tirmidhî* who said it is good and authentic.)

Regarding the *Hâdith*:

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«أَوَّل مَا خَلَقَ اللهُ نُوْرُ نَبِيِّكَ يَا جَابِرُ»

"The first thing that Allâh created was the light of your Prophet, oh Jâbir."

It is a forgery, which contradicts the Qur'ân, *Sunnah*, reason and revelation. As-Suyûtî said of it: This (*Hadîth*) has no chain of narration. Al-Ghamarî said of it: It is a forgery. Al-Albânî says: It is rejected.

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X. *JIHÂD* (FIGHTING), *WALÂ'* (LOYALTY) AND *HUKM* (RULE)

Q.1 What is the status of *Jihâd* for Allâh's sake in Islâm?

A. *Jihâd* (fighting and struggle in the Cause of Allâh) with one's wealth, and speech, according to one's ability is obligatory in Islâm. Allâh says:

﴿ ٱنفِرُوا۟ خِفَافًا وَثِقَالًا وَجَٰهِدُوا۟ بِأَمْوَٰلِكُمْ وَأَنفُسِكُمْ فِى سَبِيلِ ٱللَّهِ ﴾

"March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), strive hard with your wealth and your lives in the Cause of Allâh." (9:41)

The Prophet ﷺ said:

«جَاهِدُوا الْمُشْرِكِيْنَ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ وَأَلْسِنَتِكُمْ»
[صَحِيْحٌ رَوَاهُ أَبُوْدَاوُدَ]

"Fight against the idolaters with your wealth, lives and speech." (That is: according to your ability.) (*Abû Dâwûd*, and it is authentic.)

Q.2 What is *Walâ'* (friendship, loyalty)?

A. *Walâ'* (friendship, loyalty) is love and help of the faithful believers. Allâh says:

﴿ وَٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَٰتُ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ﴾

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"The believers, men and women, are *Awliyâ'* (helpers, supporters, friends, protectors) of one another." (9:71)

The Prophet ﷺ said:

«الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا»
[رَوَاهُ مُسْلِمٌ]

"The faithful believers are as a brick structure, each supporting the other." (*Muslim*)

Q.3 Is seeking the friendship and help of the disbelievers permitted?

A. No, seeking the friendship and help of the disbelievers is not permitted. Allâh says:

﴿وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُۥ مِنْهُمْ﴾

"And if any amongst you takes them (the Christians and Jews) as *Awliyâ'*, then surely he is one of them..." (5:51)

The Prophet ﷺ said:

«إِنَّ آلَ بَنِي فُلَانٍ لَيْسُوْا لِي بِأَوْلِيَاءَ» [مُتَّفَقٌ عَلَيْهِ]

"The people of such-and-such clan (a tribe of disbelievers) are not my supporters (*Awliyâ'*)." (*Al-Bukhârî* and *Muslim*)

Q.4 Who is a *Walî* (friend)?

A. A *Walî* is a true believer, who fears and loves Allâh very much. Allâh says:

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﴿أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝ ٱلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ﴾

"No doubt! Verily, the *Awliyâ'* of Allâh, no fear shall come upon them nor shall they grieve. (They are) those who believe and fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds)." (10:62,63)

The Prophet ﷺ said:

«إِنَّمَا وَلِيِّيَ اللهُ، وَصَالِحُ الْمُؤْمِنِيْنَ» [مُتَّفَقٌ عَلَيْهِ]

"My only *Walî* is Allâh and the most pious among the true believers." (*Al-Bukhârî* and *Muslim*)

Q.5 By what sources do the Muslims govern?

A. Muslims govern by the laws laid down in the Qur'ân and authentic *Ahâdîth* (traditions and actions of the Prophet). Allâh says:

﴿وَأَنِ ٱحْكُم بَيْنَهُم بِمَآ أَنزَلَ ٱللَّهُ﴾

"And so judge (you Oh Muhammad ﷺ) between them by what Allâh has revealed..." (5:49)

Allâh's Messenger ﷺ said:

«أَمَّا بَعْدُ، أَلَا أَيُّهَا النَّاسُ: فَإِنَّمَا أَنَا بَشَرٌ يُوْشِكُ أَنْ يَأْتِيَ رَسُوْلُ رَبِّي فَأُجِيْبَ، وَأَنَا تَارِكٌ فِيْكُمْ ثَقَلَيْنِ:

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أَوَّلُهُمَا كِتَابُ اللهِ، فِيْهِ الْهُدَى وَالنُّوْرُ، فَخُذُوا كِتَابَ اللهِ وَاسْتَمْسِكُوا بِهِ»

"Oh my people, I am but a human being. (Soon) my Lord's Messenger will come to get me and I must answer him. I leave with you two great things, the first of them is Allâh's Book, containing guidance and light, so take Allâh's Book and hold fast to it."

He ﷺ urged them to act upon Allâh's Book and said:

«وَأَهْلُ بَيْتِي» [رَوَاهُ مُسْلِمٌ]

"And my family." (*Muslim*)

The Prophet ﷺ said:

«تَرَكْتُ فِيْكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا: كِتَابَ اللهِ، وَسُنَّةَ رَسُوْلِهِ»

[رَوَاهُ مَالِكٌ، وَصَحَّحَهُ الأَلْبَانِيُّ وَمُحَقِّقُ جَامِعِ الأُصُوْلِ لِشَوَاهِدِهِ]

"I am leaving two things with you that as long as you hold fast to them you will never go astray: The Book of Allâh and the *Sunnah* (traditions, sayings and actions) of His Messenger." (*Mâlik*, and graded authentic by Al-Albânî and the checker of *Jâmi' Al-Usool* due to its supporting evidences.)

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XI. LIVING ACCORDING TO THE QUR'ÂN AND *HADÎTHS*

Q.1 Why did Allâh reveal the Qur'ân?

A. Allâh revealed the Qur'ân so that it should be applied to our day to day lives, as Allâh says:

﴿ ٱتَّبِعُوا۟ مَآ أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ ﴾

"[Say (Oh Muhammad ﷺ) to these idolaters (pagan Arabs) of your folk:] Follow what has been sent down unto you from your Lord [The Qur'ân and Prophet Muhammad's *Sunnah*]..." (7:3)

The Prophet ﷺ said:

«اقْرَؤُوا الْقُرْآنَ، وَاعْمَلُوا بِهِ وَلاَ تَأْكُلُوا بِهِ . .»
[صَحِيحٌ رَوَاهُ أَحْمَدُ]

"Read the Qur'ân and apply it, and do not make your living from it." (*Ahmad*, and it is authentic.)

Q.2 What is the status of applying authentic Hadîths in Islâm?

A. Applying authentic Ahâdîth is obligatory, as Allâh says:

﴿ وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟ ﴾

"And whatsoever the Messenger (Muhammad ﷺ) gives you, take it, and whatsoever he forbids you, abstain (from it)." (59:7)

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Allâh's Messenger ﷺ said:

«عَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِيْنَ الْمَهْدِيِّيْنَ، تَمَسَّكُوْا بِهَا» [صَحِيْحٌ رَوَاهُ أَحْمَدُ]

"You must stick to my *Sunnah* and the *Sunnah* of my rightly guided successors. Hold fast to it." (*Ahmad*, and it is authentic.)

Q.3 Is the Qur'ân alone sufficient for us without the *Hadîths*?

A. No, the Qur'ân alone is not sufficient without the *Hadîths*. Allâh said (to the Prophet ﷺ):

﴿وَأَنزَلْنَآ إِلَيْكَ ٱلذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ﴾

"And We have sent down unto you (Oh Muhammad ﷺ) the reminder and the advice (the Qur'ân), that you may explain clearly to men what is sent down to them, and that they may give thought." (16:44)

The Prophet ﷺ said:

«أَلَا وَإِنِّي أُوْتِيْتُ الْقُرْآنَ وَمِثْلَهُ مَعَهُ»

[صَحِيْحٌ رَوَاهُ أَبُو دَاوُدَ وَغَيْرُهُ]

"Indeed I have been given the Qur'ân and along with it that which is like it." (*Abû Dâwûd* and others, and it is authentic.)

Q.4 Should we give priority to other opinions over the Word of Allâh and His Messenger?

A. No, we should not give other opinions priority over the Word of Allâh and His Messenger, as Allâh says:

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﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُقَدِّمُواْ بَيْنَ يَدَيِ ٱللَّهِ وَرَسُولِهِۦ ﴾

"Oh you who believe! Do not be forward (i.e. hasten not to decide) before Allâh and His Messenger ﷺ..." (49:1)

The Prophet ﷺ said:

«لَا طَاعَةَ لِمَخْلُوْقٍ فِي مَعْصِيَةِ الْخَالِقِ»

[صَحِيْحٌ رَوَاهُ أَحْمَدُ]

"There is no obedience to the creatures, if it means disobeying the Creator." (*Ahmad*, and it is authentic.)

Ibn 'Abbâs said:

أُرَاهُمْ سَيَهْلِكُوْنَ، أَقُوْلُ : قَالَ النَّبِيُّ ﷺ، وَيَقُوْلُوْنَ: قَالَ أَبُوبَكْرٍ وَعُمَرُ». [رَوَاهُ أَحْمَدُ وَصَحَّحَهُ أَحْمَدُ شَاكِرٌ]

"I see that they will be ruined, (that) I say: 'The Prophet ﷺ said,' and they reply, 'but Abû Bakr and 'Umar said.'" (*Ahmad*, and Ahmad Shâkir graded it authentic.)

Q.5 What should we do if we differ in the religious matters?

A. We should refer to the Qur'ân and authentic *Sunnah*. As Allâh says:

﴿ فَإِن تَنَٰزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴾

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"And if you differ in anything amongst yourselves, refer it to Allâh and His Messenger ﷺ, if you believe in Allâh and in the Last Day. That is better and more suitable for final determination." (4:59)

The Prophet ﷺ said:

«تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا: كِتَابَ اللهِ وَسُنَّةَ رَسُوْلِهِ» [رَوَاهُ مَالِكٌ وَصَحَّحَهُ الأَلْبَانِي]

"I am leaving two things with you, (and) you will never go astray if you hold fast to them: Allâh's Book and the *Sunnah* (traditions, sayings and actions) of His Messenger." (*Mâlik*, and Al-Albânî graded it authentic.)

Q.6 How do we demonstrate our love for Allâh and His Messenger?

A. We love Allâh and His Messenger by obeying and following their commands. Allâh says (to the Prophet ﷺ):

﴿ قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴾

"Say (Oh Muhammad ﷺ to mankind): 'If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the *Sunnah*), Allâh will love you and forgive you your sins. And Allâh is Oft-Forgiving, Most Merciful." (3:31)

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The Prophet ﷺ said:

«لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُوْنَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ». [مُتَّفَقٌ عَلَيْهِ]

"None of you have perfect faith until you love me more than your father, son, and all of mankind." (*Al-Bukhârî* and *Muslim*)

Q.7 Should we give up deeds and rely only on fate?

A. No, we should not give up deeds, as Allâh says:

﴿ فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ۝ وَصَدَّقَ بِالْحُسْنَىٰ ۝ فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ ﴾

"As for him who gives (in charity) and keeps his duty to Allâh and fears Him, and believes in Al-Husnâ, We will make smooth for him the path of ease (goodness)." (92:5-7)

The Prophet ﷺ said:

«اِعْمَلُوا فَكُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ»

[رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ]

"Work (do deeds), for everyone will find easy that for which he was created." (*Al-Bukhârî* and *Muslim*)

He also said:

«الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللهِ مِنَ الْمُؤْمِنِ الضَّعِيْفِ، وَفِي كُلٍّ خَيْرٌ، احْرِصْ عَلَى مَا يَنْفَعُكَ

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وَاسْتَعِنْ بِاللهِ، وَلَا تَعْجَزْ، فَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ: لَوْ أَنِّي فَعَلْتُ: . . . كَانَ كَذَا وَكَذَا، وَلَكِنْ قُلْ قَدَّرَ اللهُ وَمَا شَاءَ فَعَلَ، فَإِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَانِ» [رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ]

"The strong believer is better and loved more by Allâh than the weak believer, though both are good. Work hard for that which is beneficial for you and seek Allâh's help, and do not give up. If you are stricken by misfortune do not say: 'If only I had done differently...,' rather say, 'That is what Allâh decreed and He does as He wills.' 'If only' opens the door to Satan's work." (*Al-Bukhârî* and *Muslim*)

We learn from this *Hadîth* that the believer whom Allâh loves (most) is that one who has strong belief, works hard for that which is beneficial and seeks help from Allâh. He will do all that he can with the help of worldly means. If thereafter he does not achieve the desired effect, he has no regrets, but is satisfied with that which Allâh has decreed for him. He says:

﴿وَعَسَىٰٓ أَن تَكْرَهُوا۟ شَيْـًٔا وَهُوَ خَيْرٌ لَّكُمْ ۖ وَعَسَىٰٓ أَن تُحِبُّوا۟ شَيْـًٔا وَهُوَ شَرٌّ لَّكُمْ ۗ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ﴾

"And it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allâh knows but you do not know." (2:216)

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XII. *SUNNAH* AND *BID'AH* (INNOVATION) IN THE RELIGION (ISLÂM)

Q.1 Are there good innovations in the religion (Islâm)?

A. No, there are no good innovations in the religious matters. The proof is Allâh's saying:

﴿ ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا ﴾

"This day I have perfected your religion for you, completed My favor upon you, and I am pleased with Islâm as your religion." (5:3)

The Prophet ﷺ said:

«إِيَّاكُمْ وَمُحْدَثَاتِ الأُمُوْرِ، فَإِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ، وكُلَّ بِدْعَةٍ ضَلَالَةٌ، وَكُلَّ ضَلَالَةٍ فِي النَّارِ» [صَحِيْحٌ رَوَاهُ النَّسَائِيُّ وَغَيْرُهُ]

"Beware of new things (in matters of faith) for every new thing (in faith) is innovation, every innovation is misguidance (error), and every misguidance (error) leads to the Hell-fire." (*An-Nasâ'î* and others, and it is authentic.)

Q.2 What is innovation in the religion (Islâm)?

A. An innovation in matters of religion is anything not based on evidence from the Islâmic Law (*Sharî'ah*). Allâh said in rebuke of the innovations of the idolaters:

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﴿ أَمْ لَهُمْ شُرَكَٰٓؤُا۟ شَرَعُوا۟ لَهُم مِّنَ ٱلدِّينِ مَا لَمْ يَأْذَنۢ بِهِ ٱللَّهُ ﴾

"Or have they partners with Allâh (false gods), who have instituted for them in religion that which Allâh has not allowed?" (42:21)

The Prophet ﷺ said:

«مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ» [مُتَّفَقٌ عَلَيْهِ]

"Whoever adds something new in our matter (religion of Islâm) which was not part of it, it will be rejected." (That is: It will not be accepted by Allâh.) (*Al-Bukhârî* and *Muslim*)

There are many different types of *Bid'ah* (innovations). Among them are:

(i) (*Mukaffarah*): Innovations which are rejection of the faith of Islâm: Such as praying to the dead or those who are not present, and seeking their help by invoking them. For example, saying, "Oh so-and-so, help me," to a person who is dead or absent.

(ii) (*Muharramah*): Forbidden innovations: Such as asking Allâh's favor through the intercession of deceased saints, performing *Salâh* at gravesites or taking oaths there, and building tombs over them.

(iii) (*Makrûhah*): Disapproved innovations: Such as praying *Dhuhr* (the noon prayer) after praying *Jumu'ah* prayer, praying aloud for blessings upon the Prophet ﷺ after the call to prayer, etc.

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Q.3 Is there such a thing as *Sunnah Hasanah* in Islâm?

A. Yes, there is. *Sunnah Hasanah* are good practices (such as giving charity) which are sanctioned by the sources of Islâm. Allâh's Messenger ﷺ said:

«مَنْ سَنَّ فِي الإِسْلاَمِ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا، وَأَجْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ، مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أُجُوْرِهِمْ شَيْءٌ. . .» [رَوَاهُ مُسْلِمٌ]

"Whoever introduces a good practice into Islâm will have the reward for it, and the reward of those who follow his practice thereafter without decreasing anything of their reward." (*Muslim*)

Q.4 When will Muslims be victorious?

A. Muslims will achieve victory when they apply the Qur'ân and Sunnah again in their lives, spread the teachings of Tawhîd, avoid all the different forms of Shirk, and confront their enemies with everything at their disposal. Allâh said:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن تَنصُرُواْ ٱللَّهَ يَنصُرۡكُمۡ وَيُثَبِّتۡ أَقۡدَامَكُمۡ ﴾

"Oh you who believe! If you help (the cause of) Allâh, He will help you, and make your foothold firm." (47:7)

Allâh also says:

﴿ وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ مِنكُمۡ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَيَسۡتَخۡلِفَنَّهُمۡ فِي ٱلۡأَرۡضِ كَمَا ٱسۡتَخۡلَفَ ٱلَّذِينَ مِن

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قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ ٱلَّذِى ٱرْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّنۢ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِى لَا يُشْرِكُونَ بِى شَيْـًٔا﴾

"Allâh has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession (to the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practice their religion, that which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear, (provided) they (believers) worship Me and do not associate anything (in worship) with Me." (24:55)

The Prophet ﷺ said:

«أَلَا إِنَّ القُوَّةَ الرَّمْيُ» [رَوَاهُ مُسْلِمٌ]

"Strength is archery (i.e. shooting)." (*Muslim*)

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XIII. THE PRAYER (INVOCATION) WHICH IS ANSWERED

1. Allâh's Messenger ﷺ said:

«مَا أَصَابَ عَبْداً هَمٌّ وَلاَ حُزْنٌ فَقَالَ: «اللّٰهُمَّ إِنِّي عَبْدُكَ، وَابْنُ عَبْدِكَ وَابْنُ أَمَتِكَ، نَاصِيَتِي بِيَدِكَ، مَاضٍ فِيَّ حُكْمُكَ، عَدْلٌ فِيَّ قَضَآؤُكَ، أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ، سَمَّيْتَ بِهِ نَفْسَكَ، أَوْ اَنْزَلْتَهُ فِي كِتَابِكَ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ، أَوِ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ رَبِيْعَ قَلْبِي، وَنُوْرَ بَصَرِي، وَجَلاَءَ حُزْنِي، وَذَهَابَ هَمِّي وَغَمِّي، إِلاَّ أَذْهَبَ اللهُ هَمَّهُ وَحُزْنَهُ، وَأَبْدَلَهُ مَكَانَهُ فَرَحاً»

[صَحِيْحٌ رَوَاهُ أَحْمَدُ وَابْنُ حِبَّانَ]

If a worshipper is struck by grief or sorrow and says this prayer, Allâh will drive away his grief and sorrow and give him happiness in its place:

"Allâh I am Your slave, the son of Your male and female slaves, my forelock is in Your Hand, Your Decision is effective over me, and just is Your Judgement. I ask You by each of Your Names by which You have called Yourself or revealed in Your Book, or which You have taught to one of

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Your creatures, or which You have chosen to keep in Your Secret Knowledge, to make the Qur'ân the joy of my heart, the light of my eyes, the removal of my grief and that which drives away my sorrow, thus replacing it with happiness." (*Ahmad* and *Ibn Hibbân*, and it is authentic.)

2. Prayer of Yûnus (Jonah) in the belly of the whale:

﴿لَّآ إِلَٰهَ إِلَّآ أَنتَ سُبْحَٰنَكَ إِنِّي كُنتُ مِنَ ٱلظَّٰلِمِينَ﴾

"*Lâ ilâha illa Anta* [none has the right to be worshipped but You (Oh Allâh), glorified (and exalted) are You [above all that (evil) they associate with You]. Truly, I have been of the wrongdoers." (21:87)

«لَمْ يَدْعُ بِهَا رَجُلٌ مُسْلِمٌ فِي شَيْءٍ إِلَّا اسْتَجَابَ اللهُ لَهُ» [صَحِيحٌ رَوَاهُ أَحْمَدُ وَغَيْرُهُ]

"A Muslim man does not supplicate with this prayer except that Allâh will answer it." (*Ahmad* and others, and it is authentic.)

3. If the Prophet ﷺ was sorrowful he used to pray:

«يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ» [حَسَنٌ رَوَاهُ التِّرْمِذِيُّ]

"Ever Living, Everlasting (Allâh), in Your Mercy I seek help." (*At-Tirmidhî* and it is good.)

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